AN ANSWER
to a late Printed Book,
Entituled,
CITIZENS
of London & Freemen of
ENGLAND.

by the Laws of the Land; and within the Bowels of our Nation among our selves no War can be justified, but upon that score; the contrary is Sedition, Murder, Treason, Tyranny, and what not? and the Instruments thereof no other in the Eye of *English* Freedom and Right, but as Bears, Wolves, and other Beasts of prey.

Now right worthy and noble Citizens, and all other our *English* Brethren, let us consider and lay to heart the sad and deplorable condition of our native Countrey, Oppression, Injustice, and Tyranny reigneth; Division, Discord, and Dissimulation fomented and fostered; Trade and Industry discouraged, our Land rent into parties and factions, and the common Band of Unity Cancell'd, our Fundamentall Laws supplanted, High Courts of Justice introduced, the blood of War shed in times of Peace; A bitrary and illegal imprisonments, Patrents, Monopolies, Excise, and other payments & ought upon us, and continued contrary to *Magna Charta*, and the Petition of Right; no form or face of Government of *English* Constitution among us, but the Name and Authority of the People in Parliament usurped and abused; and the stamp thereof put upon strange and prodigious Actions, vexing and oppressing the People with [illegible] changes, and alterations in Government, as the Interest of some few ambitious Grandees alone sanctions, & the advancement of one or another, and all under the specious pretence of Common right, which the Nature of the practises do manifestly shew to be as utterly inconsistent with their very Compact and Intentions for they are wrapt up and compounded of nothing but Guile, Blood, and Tyranny; and Equal and Common Justice (the Essence of all Government) is utterly repugnant to, & to stand with their Counsels, and the planted, and maintained by Sword and violence against the very Heart and Bowels of the Nation; and they know it, and no Nation can or will ever own Slavery as long as they have the power and Courage to resist it. Therefore they would have us take the Mastery of the People, and perpetuate their power and Tyranny, and therefore would entice and circumvent us with their New Principles of Government, to leave us destitute of our English Laws and Liberties, and to rely and depend upon their Arbitrary Power, or Sword for Justice in our own Nation, rather than from the Sanctuary that our Ancestors from time to time have left us, wherein we expectation of the full Settlement of Peace and Freedom from Oppressions, especially considering the Apostacy, Impossible, Deceipt, and Perfidy of those men, their manifold solemn Engagements, Oaths, Vows, Protestations, Appeals unto Heaven, Promises, Remonstrances, Declarations, all by them broken again and again; never keeping Faith, Truce or Oath; being unbounded, unlimited, certain to nothing, not to be held either by the Law of God, of Man, of Consci-

Conscience, or Reason; *and from such persons in Government good Lord deliver us*; and all the good People of *England* do say Amen: And that all this is true of them, your own Consciences Noble Citizens, and all honest-hearted People of *England* can witness: there needs no argument to be able to vindicate them in this point; it is known of all, avowed by all, and can be denied by none: how then can any honest or just man declare against, in their Quarrel, or bend their Alliance, surely that blood will be required at their hands, and we doubt not but you will be careful what you do.

And therefore from those Considerations and just provocations we have taken up Arms in pursuance of, and Inquisition after our Government, Lawes, and Liberties, that every *Englishman* may be protected and secured in his Religion, Liberty, and property; and though it may be suggested, that we intend to introduce *Prosecution for Conscience* into the Land again, we do hereby (in the presence of Almighty God) protest and declare *against all Coercive Power in matter of Religion*. And that to the utmost of our strength (through Gods assistance) we will endeavour (to the hazard of our blood and Fortunes) the Freedom and protection of all virtuous and religious people, by what name soever differenced from us, equall with our selves: And that no Forreign or other Authority (save only the Civil) be exercised in *England*: That the practice of the Law be reformed: all corrupt Statutes repealed: Annual Elections of all Officers and Magistrates, with the certain succession of Parliaments restored: the Fundamental Lawes cleared and asserted, and whatever is contrary thereto be abolished: That no Taxes be admitted in *England* for Life, Lands, Liberty, or Estate, but by the good old way of Juries, and that they be restored to their original power and purity: That all Extra-judicial and Illegal proceedings by High Courts of Justice, or otherwise, with all Illegal and Arbitrary Commissions be utterly prohibited against: That the Excise and all other Payments and Taxes, such as our Ancestors never knew of, together with all Monopolies and Patents destructive to Trade and the Common good of the Nation be also abolished: And, that our Parliaments and Magistrates be secured from all Force and Violence, and utterly cleared from all boundless Prerogative, and unlimited privilege: That the Right of the Poor in the Commons of *England*, all Donations for Charitable uses, and all Rights formerly belonging to the People be restored again: And that Mercy and Justice be truly established amongst us: And for these ends, and what else may be of publick good to the Nation, we do declare, and

ginning, to the end of the World. Therefore we beseech you, in the bowels of Christ, think that you may be mistaken, and search your hearts, whether you have not been hasty in this matter, of which you may yet repent, when you shall find, that God hath not been with you in it, as you have vainly imagined. And we desire you to take notice, that we do not go about to impose upon you, or to force you to any thing in Religion, but only to settle such a Government, as may protect all men in the profession of their Consciences in matters of Religion. And we declare, that we have no other ends in this War, but the Publick Peace and Safety, the Freedom of Parliaments, and the Liberties of the People, according to the Fundamental Laws of the Land. And we call God, Angels, and Men to witness, that we do not desire the effusion of one drop of Christian blood more than is necessary for the obtaining of these ends aforesaid. And we do further declare, that we do not make War against the King, but only against those Forces that are raised without and against the Parliament, and the Kingdom. And we do hereby promise, that if the King will withdraw his Forces, and govern according to Law, we will be ready to lay down our Arms, and to live under his Government, with that Duty and Obedience that belongs to Subjects. And we do further declare, that we do not make War against the Common Soldiers, but only against their Officers, and those that have violently drawn them to this unnatural War against their Country. And we do hereby promise, that if any Common Soldier will lay down his Arms, and submit to the Parliament, he shall be received to Mercy, and shall not be questioned for any thing that is past. And we do further declare, that we do not make War against the Tenants of any Delinquent, but only against the Delinquents themselves, and those that have violently drawn the Tenants to this unnatural War against their Country. And we do hereby promise, that if any Tenant will lay down his Arms, and submit to the Parliament, he shall be received to Mercy, and shall not be questioned for any thing that is past. And we do further declare, that we do not make War against the Tenants of any Delinquent, but only against the Delinquents themselves, and those that have violently drawn the Tenants to this unnatural War against their Country. And we do hereby promise, that if any Tenant will lay down his Arms, and submit to the Parliament, he shall be received to Mercy, and shall not be questioned for any thing that is past.

Therefore we beseech you, we conjure you as Englishmen, to stand by your Religion, your Country, and your Liberties. Our Cause is Yours, and it is no other than the Fundamental Laws of the People, and the Privileges of Parliaments, that are violated in the English grains Birth-right, which we are resolved to assert, the People in possession of their own, with our Swords in our hands. But if you will not joyn, but degenerate, we hope notwithstanding (by Gods blessing) to carry on this Work: yet to

[illegible] your duty as well as ours to endeavour the prevention of it. And therefore do we make our Proposal to your *Militia*, to the Army, and the whole People, for the prevention of a New War, and the effusion of *English* blood, that you would be Instrumental with us for the speedy [illegible] of a *New Parliament*, for the ends aforesaid; and in the mean time all that may be forborne, and that a day may be appointed, and the People suffered to go to their free Elections, and we shall quickly bring our Lords their Authority, heartily desiring that all revenges, discontents and animosity arising may be for ever buried in one General *Act of Oblivion*; And that all Parties, Sects, and Sorts (now in arms against another) may reconcile [illegible] ment, and concenter in the common Brotherhood of *English* Freedome and Right, in and for which we are.

George Booth.

The Answer of some of the Citizens of London and Westminster, to a Paper intitled, An Expostle from the Knights and Gentlemen now engaged with Sir *George Booth*.

Gentlemen,

HAd you declared more for THINGS then MEN, more for GOVERNMENT then GOVERNOURS, we might perhaps have acquiesced, or concurred with you; But to hope only for CHANGES of Governours, which you your selves acknowledge Vexation and Oppression, can be but variety of Miseries, not true and certain comfort or satisfaction.

You Declare against those men That handle the Halter, *Westminster*. Are we sure you are better?

You cry up *Magna Charta*, Fundamental Laws, Birthrights, Liberties, Taking off Taxes: So do they. You swear it: So have they. You will secure Parl. & Magistrates from violence, and Protect us: so do they. But can you do it without an Army? And if by an Army, is it not the same thing? Unlesse you have gotten the secreet of Dr. *Chamberlen's Chimera*, to maintain an Army without Taxes; and the poor without invading Proprieties. But why will you do it now, and not when you were of the Parliament? Was not Sir *George Booth* and Sir *Tho. Middleton*, and others of you sometimes of this very Parliament? Did you not Vote and Declare, and Swear with them? Nay, did you not Vote us into Blood, Oaths and Protestations, and there leave us? And now we enjoy some Peace, would you engage us into Blood again? 'Tis you and such as you have occasioned our Armies, and for that cause are Taxes raised to maintain those Armies, which you occasioned: And it is suspected, that had not your party used your Cat's Paw for an Order for Tythes, to dislodge the Parliaments friends and gratifie the Enemies (your Pulpit Heralds) to embolden them to Preach Sedition by the Hour, and betray the very Conscience to Rebellion: And for an Act to raise a Militia to Pay the Army, or at least provoke them to jealousie, contriving the Common people into a Tribe of *Issachar* couching between two Burthens: And an Act for new Assessements one year and three Moneths before hand; whilst they that gleaned away the old ones and many Millions more, are secured by an Act of Indempnity, to incense the whole Nation the more against them you had not so far advanced in your Rebellion, as to begin a new War.

You hope we will advise before we proceed to a new War, and in the mean

mean time you Act it proclaiming you will hazzard your Blood, and perish with your Swords in your hands: And that when no sign of War was mined but an Army: An Army that had nothing to do but to receive Pay. Ought you not first to have advised with us? Is it so you mean to Protect us, by fighting with us? For you say, You will Protect us. But can you Protect your selves? Why should you be our Protectors? Why not we yours? You will Protect us if we submit to you: so will the *Turk* or any forreign Prince. We have too lately felt the weight of a Protector. The Lord Protect us, and then we shall not need you nor any else; yea He hath protected us, for He is our Judge, our Lord, our King, he will save us.

Your Result is, To give us a Free Parliament. What's that? To bring us back to 41 or 42? That were to fight over the same lesson again. Why do you not speak out, and say you would have a King? Or must we be subject both to Sir *George Booth* & a King? For both Proclamations were contemporary. This jugling away the lives and souls of men is a sad business. A Free Parliament hath been pretended in the several Moods and Figures of the Old Protector, till at last we came to a Linsy-Woolsy Parliament of *English*, *Scottish* and *Irish*, as being all alike enslaved to his Will. And the first work was in pure zeal, to enslave the Consience of those [illegible] their godly Ministers, could not convince: whose powerful preaching hath at last enslaved you into this *Belsum Presbyteriale*, Wherein though you challenge us, to be of the same Body of the English Nation; yet you cannot be ignorant, that if every member of the Body inflame into a Gangreen, it must be cut off lest the whole perish.

A Free Parliament you fight for secured from Violence: And a Free Parliament we have already secured from Violence, secured even from your violence that would invade it. A Parliament freely chosen in the most dangerous of times. A Parliament confirmed by King and Lords, and owned by all the Counties of the Nation. A Parliament whose Authority God himself hath owned, and born witnesse to in all the great things he hath done in these three Nations: and hath miraculously given them a Resurrection beyond the very design of those that brought it to passe. And whilest this is printing sendeth Tidings of Victory in further confirmation. A Parliament sifted and refined. Would you have it now fil'd with dross again and rubbish?

But you despise it because the number is small, Will you despise the day of small things? You despise it because deserted by so many: Therefore the more they are to be esteemed, who so long have continued constant.

Publ. by Gen. all Iustifiable.

LONDON, *Printed by* J. Clowes, 1649.